1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

the entire eastern fringe of Coorg have many cultural features in common with Mysore. The areas to the west of Bhāgamaṇḍla, and the north-western parts, have many cultural forms in common with South Canara, while the south-western fringe has many features in common with Malabar.

The quadrilateral formed by Mercara in the north, Siddāpur in the east, Śrīmangala in the south, and Bhāgamaṇḍla in the west has been called Coorg Proper by earlier writers. Coorg Proper is an area of greater homogeneity within Coorg, and formerly the bulk of Coorgs lived there. This area might be described as the core and centre of the culture of Coorgs.

When we speak of Mysore (or Kannaḍa) culture, or Malabar (or Malayāḷam) culture, or South Canara (or Tuḷu) culture, we are not thinking of entities unrelated to each other. Malayāḷam and Tuḷu cultures have certain features in common and, similarly, Tuḷu and Kannaḍa. Again, all three share some features. In fact, the whole of India constitutes, in a very broad sense, a single culture-area within which each linguistic area constitutes a region of greater cultural homogeneity. The recognition of the greater homogeneity of each linguistic area should not lead to the ignoring of the larger unity, and still less should it ignore the special connexions with some or all of the neighbouring areas.

A village in the Kannaḍa, Telugu, or Tamil country is a group of houses and huts huddled together in a confined space with fields and gardens stretching all round. But a different type of village prevails in Coorg Proper where Coorgs predominate: every Coorg house is built on its ancestral estate, and near it live the servants of the house, usually men of low caste, in huts of mud and bamboo with thatched roofs. On the other side of the hill or valley lives another Coorg joint family with its satellite families living close by. A few such houses and their dependent huts scattered over the hills and valleys are lumped together and called a village (*ūr*). An eastern plainsman used to seeing villages as close physical entities would be tempted at first to assert that there are no villages in Coorg Proper. Such a view, however, would be wrong. A village in Coorg Proper is real in the sense that its boundaries are known to elders, and the people of the village see themselves as a unity against other villages.

The members of a village have to co-operate on certain occasions such as weddings, funerals, festivals of the village-deity, harvest

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

621 festival, hunts, dances, and thatching a newly built house. Rivalry between villages is still prevalent, and formerly feuds (*maradalé*) between villages were frequent.

162 Most people in Coorg live in villages, either themselves cultivating or supervising the cultivation of land. Exact figures are available only for 1931 when sixty out of every thousand lived in towns, while the rest lived in villages: i.e. 94 per cent. of the population lived in villages.[1] Even now, excepting educated men in government service, or in one of the learned professions, and a few commercial men, others in general prefer to live in their natal villages on account of their close attachment to their ancestral lands.

[361] There are only two towns in Coorg, Mercara, the capital, with a population of 7,112, and Vīrarājpēṭ, with 4,106.

The 1941 Census mentions the total population of Coorg as 168,726, but it does not enlighten us as to the composition of this population. The details are, however, available for 1931 when the total population was 163,327, and of this, 146,007 were Hindus, 13,777 Muslims, 3,425 Christians, and the balance of 118 was accounted for by Jains, Buddhists, and Parsis. Coorgs, with a strength of 41,026, formed the largest single group amongst the Hindus.[2]

III

197 All the important languages spoken in Coorg are Dravidian, with the exception of Hindusthāni and English. Again, detailed figures are available only for 1931 when 62,769 spoke Kannaḍa, 44,585 Koḍagi, the dialect of Coorgs, 14,914 Malayāḷam, 14,275 Tuḷu, and 10,026 Yerava, the dialect of the Yerava tribe. There were 3,007 Tamil-speakers, fewer in fact than the speakers of the Indo-Aryan language, Hindusthāni, who numbered 4,378.[3]

Professor M. B. Emeneau considers that 'the Dravidian language spoken by Coorgs is an independent language, and shows characteristics that in part connect it closely with Kannaḍa, in part with the languages of the Malabar coast, especially Malayāḷam'.[4]

[212] Coorgs make use of the Kannaḍa script on those occasions when they wish to reduce Koḍagi into writing. Such occasions are not,

[1] *Census of India*, 1931, vol. xiii, p. 7.
[2] Ibid., pp. 41–42.
[3] Ibid., p. 38.
[4] In a letter to the author.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

• 361
133

View of Mercara, (from the East.)

Lith. by R. Kaufmann, Lahr.

[frontispiece]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

In vain, however, the eye searches for towns and villages, churches and castles or other indications of civilized life. Only here and there in nooks and corners, ensconced amongst groves and clusters of cultivated trees and betrayed by a wreath of smoke, can one discover the thatched houses of the Coorgs, who love a solitary abode near their fields. 361

The want of permanent sheets of water, such as extensive tanks or prominent rivers somewhat detracts from the picturesqueness of the landscape, but during a heavy mist or in the monsoon fancy may easily transform the whole country into innumerable islands emerging from a vast agitated sea. 133 132

The general appearance of the country varies considerably in the different districts. In the vicinity of Sómwárapet, in the north of Coorg, the hills are gently rounded alternating with sloping glades, interspersed with clumps of forest trees, resembling the finest park scenery in Europe. Near Mercara the hills are closer together and more abrupt, and the ravines deeper and more wild. Towards Fraserpet the country assumes the champaign character of the Mysore plateau, with scattered solitary hills. South of Mercara, in the direction of Virajpet, especially in Beppunád, Katiednád, the country is open, the woods are neither dense nor high, and beautiful grassy doures rise from extensive rice valleys. 133

The eastern frontier between the Kávéri and the Lakshmana-tírtha river exhibits an almost uninterrupted and impervious forest, inhabited in January, February and March by Kurumbers and Lumbánies and other wandering tribes.

Mountains and their Formation.—The most prominent ridge of mountains in Coorg as to height and extent, is that which culminates in the summits of the Ghats. It stretches in its main outline from Subramanya to the furthest point of the Brahmagiris over or upwards of 60 miles. Seen from the Western Coast near Cannanore the abrupt ascent with the

[Errata: This should read "downs", see Corrigenda sheet, Cat. 116, P. 473 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

249 seedlings of 3 or 4 pairs of leaves are removed from the nursery with a ball of earth attached to the roots and transplanted into the holes marked by the pegs. This is the surest and therefore cheapest mode of planting.

Weeding is the next operation to be carefully attended to, but where from the nature of the soil or of the lay of the land there is danger of loss of surface soil from heavy rain, no hoe weeding is allowed during the monsoon; but only hand weeding or cutting with grass-knives and, after the monsoon, a breaking [491] up of the soil, to turn the weeds down. Easy roads are laid out to bring every part of the estate within ready access and at the same time to be the means of an effectual drainage.

[342] With the end of the first year's operations, the planter [361] very likely builds for himself a simple cottage on a convenient spot, that commands a fine view and some Bungalows are most beautifully situated. With the third year the estate comes into flower and bearing. In March or April the snowy white of the blossoms, in their copiousness but slightly relieved by the dark green foliage, delights the eyes with its morning freshness and purity, wherever you look, and in their bridal glory the jessamine-like flowers fill the air with an agreeable aroma. Let us examine a three years' old tree of best growth. 245 137 It is 4 feet high of a pyramidical shape with alternately opposite branches (primaries) of which the topmost are 8 inches and the lowest 3 feet long, which are subdivided by secondaries and tertiaries. The flowers are in appearance like jessamines on short stalks, in clusters round the branches and last but 2 days. The tree under examination numbers 20 pairs of branches, and 3 inches from the stem the clusters of flowers begin; the lowest branch contains 22, the middle 8 and the uppermost 2 clusters with an average of 12 blossoms each. These do not all set and produce mature berries, but give an idea of the fertility of the shrub. Gentle showers or heavy mists at this time greatly enhance the fecundity of

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

3. SOCIAL LIFE OF THE COORGS.

a. The Coorg house.

The Coorg houses are generally situated close to their paddy-fields on a sheltering slope of Bâne land, surrounded by clumps of plantain trees, sago and betel-nut palms and other fruit-bearing trees. A coffee garden and a small plot for the growth of native vegetables are seldom absent, and, where the locality is favourable, a little tank well stocked with fish is not uncommon. The position, the style of building and the approaches of old Coorg houses strongly remind one of small fortifications, and tradition points back to a time of general feuds, when chief fought with chief, clan with clan. In the deep cadangas or ditches with high banks, we still see memorials of that warlike state of affairs. These war-ditches intersect the mountainous districts in every direction, and resisted not only many a furious attack of contending parties, but also the force of the annual monsoon.

A deeply cut passage, paved with rough stones and overgrown with shady trees, and the sloping side walls decked with a variety of luxuriant ferns, leads you in angular lines to the doorway, passing under an out-house. Over a paved courtyard, on three sides enclosed by stables, store-rooms and servants' quarters, you come to the front of the main building, which is a square of one story and raised about 3 feet above the ground. All the buildings are roofed with bamboos, and thatched with rice-straw. Considering that there is an open square hall in the centre of the house, called nadumane there remain the four sides only for habitable quarters. The front side however is reserved for an open verandah—the reception hall. Near to the right end the principal door leads to the inner rooms, which are all dark, opening only by a small door into the inner square, which is lit by the sky-light formed

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

356 The house and yard are generally kept clean and orderly,
574 and the announcement of an approaching honored visitor sets at once the broom into activity and you may arrive just in time to see the retreating Coorg damsel and have to swallow the raised dust. However, the object is attained, you perceive what attention has been paid to you.

312 A stone built deep well is usually in the compound or the
[515] water is fetched from a hole sunk by the side of the paddy-fields, and near the well is the hut for hot bathing.

357 The low caste servants have their huts at some distance
564 from the Coorg house; the meals given them they eat on
361 plantain leaves apart from their masters.
264 As already remarked the Coorg house is the domicile of all the male relatives with their wives and children belonging

591 to one parental stock. The landed property, or Jamma-pûmi,
423 is vested in the house and cannot be alienated from it, or
[476] divided amongst its members. The farm is cultivated by all
[241] the housepeople under the management of the master of the house, and the produce is divided amongst them after the Huttari feast. It often occurs, however, that an energetic member of the house or one in Government employment, acquires for himself some fields called Koppa, which are his own, and if sufficient for the support of his family, he may

591 live there and establish a new house. Others own a small
423 coffee plantation or cardamom-garden, and these individual
178 enterprises seem to be the natural transition to an impending general social reform—the breaking up of the great houses, and the independent establishment of each married couple residing near their own paddy-fields, and eating the fruit of their own labour. The indolent will then have to work for their subsistence or sink into misery, the industrious and thrifty will prosper, and after a period of no little angry strife a happier life of personal freedom and domestic felicity will be the inheritance of future generations. The only danger to be apprehended is the tendency of the rich houses absorb-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

796 And it appears, that the people can do very well without them.

796 Six days before the chief festival of tasting the new rice,
361 all the males from six to sixty years, assemble on one of the Mandus of the Gráma, after sunset. Mandu is the name of the open public place in which business is transacted or festive games carried on. Grámas have generally three Mandus, one called the Panchâyati-mandu for business; a second, Dévara-mandu, on which dances are performed in the name of Bhagavati during the after-Huttari-days; a third, Uru-mandu (i. e. the Mandu of the village) on which the Huttari performances take place.

796 The time of these national games and dances is from sunset till after ten o'clock. The whole male population of the Gráma, except little boys and old men, past sixty, has religiously to attend. The assembly gathers gradually between six and seven o'clock. When the assembly is full, a space is marked out for the performances of the party. At a little [563] distance a band of musicians, two Holeya horn-blowers and [534] two Méda-drummers, sit near a fire, which they have kindled for warming themselves and their instruments. The horns are large and of brass. The drums are a Pare (large drum) and a Kudike-pare (pot-drum of a smaller size).

Three Coorg-men step into the centre of the open space and call aloud three names: Ayappa! Mahádéva! Bhagavati! The men stand in a triangle, their faces towards the centre, [796] their backs towards the company. Ayappa is the Coorg forest-god; Mahádéva, the Shiva of the Hindus, and Bhagavati, his wife.

796 The Chandukutti (ball-and-peg-play) now follows. The
526 whole assembly takes part in it, the moon shedding a bright silver-light on the scene. A peg is driven into the centre of the chosen ground. A piece of rope is fastened to it by a loose loop. The people who make this preparation, seize some

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

raised the most violent opposition, but in vain. Upon that he falsely stated, that Coorg had paid him a yearly tribute of Rs. 24,000, which he would transfer to the Company. 175* 643* 648*

5. In opposition to this falsehood the Rájah of Coorg asserts, that he has never paid such a tribute; but he is quite willing to pay of his own free will the sum of 8000 Pagodas (24,000 Rs.) to the Company every year for their friendship and protection.

6. The Company on the other hand, engages, to give no molestation to the Rájah and in no wise to interfere with the government of Coorg; for the Rájah is quite competent, to take care of his own affairs.

Cannanore,
31st March 1793. Signed: *Robert Abercromby.*

P. S. The above 8000 Pagodas, 3 Rupees being an equivalent for 1 Pagoda, are to be paid annually at Tellicherry.

From this time to the end his life, Vírarája remained the trusty friend of the Company and his affairs prospered.

On the place where he had first met with General Abercromby on his march to Seringapatam in 1791 the Rájah founded the town Vírarájendrapet in 1792. In April 1795 Vírarája took up his residence in the new palace built at Nalknád. Meanwhile Tippu, maddened with revenge against the Chief, who had so long alarmed his fears and so successfully defied his power and resisted his arms, resolved on his destruction by the basest means, gaining over Lingrája, a relative of Vírarájendra, and some Coorgs to undertake the foul plot of shooting the Rájah at a favourable spot in the jungle on his way to Mercara. The first attempt failed; but Tippu, little controlled by feelings of compunction, concerted with Lingarája more effective measures to accomplish his design. Two of his best marksmen were to lie in ambush in [361]

[Errata: This should read "end of his life." See Corrigenda, Cat. 116, P. 493 -- Analyst]

[Errata: This should read "Lingaraja" See Corrigenda, Cat. 116, P. 493 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

guest, but in reality as a prisoner, until by stratagem he returned to Coorg. Vírarája, however, lived for several years as a prisoner in the Fort of Periapatna, until he escaped over the frontier into his mountain home and asserted his independence. General Welsh confounds father and son. Again Lingarája was no longer a "boy" when his brother Vírarája died, but a man of 34 years of age. Finally the Coorgs as little worshipped their Rájahs as Gods, as did the Romans their Cæsars, when they burnt incense before their images!

"On the 19th of the same month, having heard much in praise of the sport in Coorg, and being at leisure for such a trip, I set out from Bangalore, in company with Lieut. W. Williamson, a young man of my own corps, both a keen and hardy sportsman as well as a very agreeable companion. We travelled post, in palanquin, to Vírarájendrapet, a distance of one hundred and fifty miles. On the 22nd of March after a hearty breakfast, provided for us by the Rájah's people, *gratis*, we mounted two large elephants, at daybreak, and proceeded over hills and through vales, up and down, zigzag, now at the bottom of deep ravines, then at the top of precipices, till, at last, after eight hours' fagging, we reached the palace built for the accommodation of Europeans outside the stonefort of Mercara, the capital.

"This place is delightfully situated on an eminence, near the summit of a range of lofty and difficult mountains. The pass up these mountains being fortified and defended, however, would make it a very strong place, for it completely commands every approach on the other side. The distance we estimated at twenty-four miles. The Rájah's own palace is inside the fort; but his horse and elephant stables are outside on the slope of the glacis. The town is remarkably clean and well built, about half a mile off by an excellent high road, and at the farther extremity there is a rising ground, with a strong mud barrier, after entering which, you come upon

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

*175 *643 *648 ●361 764

a small plain with a magnificent tomb, erected by the present Rájah to the memory of his late brother and his wife. It is much in the style of Mahommedan edifices, being a wide square with a handsome dome in the centre and four turrets at the angles. On the top of the dome is a gold ball, with a weathercock above it, and all the window bars are made of solid brass.

*175 *643 *648

"On this spot, by appointment, we met the Mahá Swámi, at half past three in the evening. He was dressed in a Major-general's uniform, appeared to be about thirty years of age, with very handsome features, and a person in which were joined both activity and strength. He immediately shook hands with us, and desired us to be seated, after a short conversation in Hindustáni, which he at first addressed to an interpreter, until he found that I could speak and understand him in that language; he then produced several rifles, ready loaded, ordered cocoanuts to be hoisted on the tops of spears, fifty yards off, and then desired us to fire. Suffice it to say, he beat us both most completely, splitting every nut he fired at in the centre, while we either struck the sides or missed entirely. After this, he asked us to take a ride with him; a beautiful English horse was brought to me, an Arabian to Lieutenant Williamson, and he himself also rode a very fine Arabian. We rattled about in the square for half an hour, when he desired us to alight and rest ourselves; and taking a long spear, performed several feats with it still on horseback, with great grace and dexterity. Our horses being brought again, we remounted, and proceeded with him to the fort; the Rájah insisting on our riding one on each side of him all the way. On entering his palace, we were amused by a set of dancing girls, keeping time to reels and country dances, played on two fiddles; and the Mahá Swámi shewed us various portraits of himself, the King, the Prince of Wales, General Wellesley, &c. He then took us into another apartment, and

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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[131]
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since the dynasty originated there and in consequence assumed the title of "Haléri Samsthán".

The *Head Quarter Station* is *Mercara*, the capital of Coorg. Its geographical position is in Lat. 12° 26′ N. and Long. 75° 46′ E. It is distant from Madras via Mysore and Bangalore 352 miles, from Bangalore 147, from Mysore 75, from Cannanore 68, and from Mangalore 84 miles. Situated on a plateau and in a central position, the locality seems to have been chosen from its comparative difficulty of access in former days. Muddurája selected the spot for a fort and in 1681—82 took up his residence there. Surrounded by an amphitheatre of undulating, grassy or slightly wooded hills—in former days covered with dense forests—the local position of the town, 3767 feet above the level of the sea and about 600 feet above the Kávéri-valley is extremely picturesque and beautiful. The Fort with its principal buildings: (vide p. 191 and 180) the Palace, the English church and the Superintendent's Kacheri, rises in the centre of the plateau. Outside the fort on the southern hill-slope stand: the *Regimental Hospital*, and in parallel rows, sheltered from the easterly and westerly winds, the newly constructed tiled *Lines* of the sepoys with the regimental bazaar and in the hollow beyond the Gaulika-village. Skirting the ridge to the southwest above the Lines, a parade-ground and promenade have been levelled and on the evenings, when the regimental band plays there, Mercara society is in the habit of frequenting the place. At its further end in a retired little garden is the "*Rájah's Seat*," the charming, homelike panorama from which attracts every lover of beautiful landscape. Close by is the *Burial-ground* of the Protestant community, where many an aspiring or weary European pilgrim has found his last resting place, among them Major Gustard, Superintendent of Coorg, and his two wives, Dr. Dunkan Macpherson, late Inspector General of Hospitals, and Major

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

632 361 [485] Frank Vardon, the intrepid companion of Dr. Livingstone in South-Africa. He died on the 21st June 1860. At the junction of the three Ghat-roads rises the *Roman Catholic Church of St. Michael*, renovated a few years ago. Further on to the left of the Fraserpet road is a prettily designed, but badly executed long row of buildings, destined for native shops and Abkari-godowns; behind it, in modest retreat, stands the *Civil Dispensary*, and on the opposite side of the road on a beautiful spot the *Travellers' Bangalow*, where, though comforts may be wanting, a splendid view is ever present! Still further on near the first mile-stone is the site of the *Offices of the Public Works Department*. Dotted here and there, ensconced in wooded nooks or standing forth on knolls, boldly facing the monsoon storms, but commanding [205] glorious views, the European houses are placed. In front [697] of the Superintendent's Kacheri is the *Post-Office* and the *Jail-garden*, and below it the dome of the *Onkáréswara-temple* with its gilt orb peeps out from a hollow round which the dwellings of the Coorg officials and of Brahmins are clustered amid a dense mass of vegetation. Some of these houses are two [206] storied and after European pattern. On the northside of the fort on a lower terrace stands the *Telegraph Office*, a building of the Rájahs' time which, after the successive metamorphosis into an elephant-stable, travellers' bangalow and school-house, attained its present destination in 1867. At a little distance and separated from it by a narrow rice valley crossed by a broad bund, stretches the native town, called *Mádapet* or *Mahádéepet* in honour of Mahádévamma, the favourite Ráni of Dodda-Vírájender. It consists of three streets, two of which are nearly parallel and the third branches off to the left at the beginning of the town, leading to the Sappers' lines. An addition to the Petta was attempted six years ago by allotting a new piece of ground for dwellings, but the scheme has not made much progress since. The new portion was

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

to be called "Rânipetta" in honour of Queen Victoria. The town, which 15 years ago was almost entirely composed of wretched thatched mud-huts, bears now, in consequence of its profitable coffee traffic and exorbitant prices permitted by free trade, the stamp of prosperity. Out of its 850 houses 281 are tiled, most of them brick built and two storied and inhabited by merchants and tradesmen. The population of 3859 souls—without the Regiment—comprises 43 different castes, but no Coorgs live in the Petta. The Petta-*Subadar's Kacheri* occupies the highest point of the town and behind it are situated the Tombs of the Coorg Râjahs (vide p. 182). Under Capt. Cole's direction Lieut. Mackenzie, the Assistant Superintendent, has greatly interested himself in the amelioration of the sanitary condition of the Petta. The streets are broad and clean; two small tanks and a number of wells and running streams supply wholesome water. Every Friday there is a market, hence Mercara is also called *Shukravâra-sante* (Friday-market). In the principal street—locally the High-street—the daily requisites for food and raiment are displayed. People from Nanjarâjpatna and the Mysore country bring: dry grain—such as, râgi, gram, rice of the superior sorts, dâl, wheat, green gram, Bengal gram—, jaggory, tamarind, potatoes, chillies, onions, garlic, turmeric, mustard, coriander, oil seeds, castor oil, sesamum oil, tobacco, betel leaves, chunam, baskets, eggs, fowl, sheep, goats, etc. Mâplas from Tellicherry and Cannanore import cocoanuts, arekanuts, cocoanut oil, and dry fish; Coorgs and other ryots bring clean rice, plantains, oranges, pineapples and straw; the merchants and petty dealers spread out in their shops or in the street their merchandise: cotton, silk and woolen fabrics; potters pile up their many-shaped vessels, tailors expose their gay, ready made clothes, money-changers squat before their stores of copper coins, liquor shops attract the crowd by their gaily

632 361 [362] [162] [764] [177] [364] [312] 632 443 438 439

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

632
443 ornamented brandy bottles and barbers ply their handicraft
438 in retired corners of the road!
439 To the east of the town on a flat hill spur the *Government*
[305] *Central School* buildings and higher up some private dwellings
are conspicuous. The "Westend" of Mercara was occupied
632 by the *Sappers' Lines*. There are still some public offices
● 361 left, to which some European cottages have been added to
enliven that distant locality. Mercara can also boast of several
European Shops which are well supplied to minister to the
wants and luxuries of European habit and taste.

[491] The hilly nature of the locality does not admit of a great
variety of drives, but the Fraserpet and Manjarabad highroads
are generally in a very good condition and the rides along
the hills to the neighbouring coffee plantations are very en-
joyable.

635 *Padinálknád-taluq* with its five Náds is twice the size of
634 Mercara-taluq, but contains the same number of villages viz.
57 with a population of 20,303 souls, of whom 5611 are
Coorgs and 13,256 other Hindus, 1029 Mussulmans and the
[133] rest belonging to other castes. This taluq, which extends
westward of the Mercara-taluq, occupies the most hilly and
wooded part of Coorg, and contains little arable, but plenty of
hilly grass and forest land with the largest and most productive
[249] cardamom jungles. This part of Coorg is not opened up by
[245] Europeans, but many natives hold here coffee plantations,
[243] chiefly planted under shade. Rice cultivation, owing to the
want of suitable land, is so deficient, that even the largest
farms are not able to produce sufficient rice for their own
consumption; the ryots in general have to buy rice for six
months in the year and chiefly rely on the produce of their
[432] cardamom and coffee-gardens; but since both have not been
[249] very productive of late, the condition of the ryots in Padi-
[245] nálknád-taluq is far from flourishing. Containing the richly
endowed Brahmanical Institutions at Bhágamandala and Tale-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

flourishing town, 20 miles from Mercara, on the Cannanore high-road and four miles from its junction at Perambádi with the Mysore road. It is a place of some importance on account of its coffee, rice and cardamom traffic with the Western Coast. The population amounts to 3024 souls, of whom 1,255 are Mussulmans, 1296 Hindus, 156 Jains and 313 Roman Catholic Christians, who settled here as fugitives from Tippu Sultan's conquered dominions. The town was established in 1792 by Dodda-Vírájender in commemoration of a meeting that took place between himself and General Abercromby during the first campaign against Mysore in 1791.

The town proved very unhealthy, but since the rigorous introduction of sanitary measures by Lieut. Mackenzie, generously supported by a Native Municipal Board, the health of the people has greatly improved. Vírájpet is prettily situated at the foot of the Maletambira hill on the top of which there is a large square-built temple. The town may be divided into the Roman Catholic quarter, the main bazaar and the Mussulman streets. Every Wednesday there is market, which attracts a great concourse of Coorgs. The merchandise is similar to that at Mercara. Of public buildings the most attractive is the renovated *Roman Catholic Church*, which Father Guillon reconstructed in simple gothic style and with a copper roof. The inside is gaudily ornamented with paintings and statues in stucco, his handywork, greatly to the taste and admiration of the natives. The *New Offices* of the Assistant Superintendent, the Taluq and Nád-Subadar's Kacheri behind the Traveller's Bangalow and above the town, promise to be an imposing and convenient structure, when completed. The *Traveller's Bangalow* surrounded by a high wall, is well situated on a knoll, which forms the highest point of the town. It was built of the material and on the site of the Rájah's palace, but without much regard to the convenience of European visitors who frequent the place. The

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exists amongst the ryots. The Kiggatnád rice-fields are extensive and fertile, the grass-lands parklike, the mountain streams numerous, and the forests and jungles rich in valuable timber and bamboos. The Marenád- and Brahmagiri-hills with their cascades of the Barapolle and Laksmanatírtha are picturesque and their shólas and dense forests give cover to a variety of game. Many of the undulating grass-hills (Báne), being almost bare of trees and free from stones, seem admirably suited for dry cultivation, besides there are large pieces of other waste land; but the population is rather scanty and hardly sufficient for the cultivation of their rice-fields, since the abolishment of slavery. There are both European and native coffee-plantations in the Marenád-hills; but the natives seem to derive the greater profit from them. This taluq is in great want of good roads. There is only the military highroad from Periapatna to Cannanore, which is joined at the Gonikopal bridge by a branch road leading to Ponnappet; a trace has been cut to the Taluq-Kacheri and on to Kúrchi to connect Coorg with Wynád, but the work has been stopped. From Marenád a steep ghat, called the Mépalé-ghat, leads into the Malabar country and is used by the Lumbánies and Koramárs, who once a year carry rice from and salt into Coorg. A footpath leads into Wynád over the Brahmagiris by way of Tiranelli.

The south-eastern corner of Kiggatnád is unhealthy and strangers can scarcely be induced to settle there, in spite of the nearness of Kuttadámma's famous sanctuary, which cannot render the place more salubrious; fever, spleen and dropsy are the local diseases.

The Taluq-Kacheri is in *Hudikéri*. The place is well selected, being central and in a healthy locality on the top of a beautiful grass hill, whence a fine view of the Brahmagiris and Marenád-hills is obtained. An English School has been lately established and is promising well.

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and when offered, do not exert themselves to retain the boon. However, their wants are not overlooked, a new school will shortly be re-established in Gadinád. These people, who with the exception of the inhabitants of Surlabi-Muttunád behaved badly towards the English Government in 1837, are much under the influence of the Jangams residing in these Nádu. There are two Mathas of note here, Mádapur and Abbi-matha, where the Shivácháries possess rich endowments.

The Kanavé-Hoblis are inhabited by a set of people identical with that of the adjoining Mysore ryots. They are chiefly cultivators of dry land and produce horse-gram, rági, various kinds of beans, tobacco, bangh, flax, sesamum and also cotton. The sandalwood tree grows extensively in this taluq. In Yedavanád some rice-fields which have a good water-supply yield two crops; there the wild sago-palm is also carefully attended to for the sake of the toddy drawn from it and for the farinaceous substance, prepared for food by the poorer classes from the inner part of the tree. Honey of the best quality is largely collected in June and much appreciated by the people. Near the village Beradi-kanavé there was the Back-stokade from which the northern column of the Coorg field-force was repulsed in 1834. (Bakka, *Kg.* door-way to a narrow passage.)

Fraserpet is the seat of the taluq and Nád-Kacheri of Nanjarájpatna and the monsoon Head-quarters of the Superintendent. It lies 20 miles to the east from Mercara on an elevation of 3,100 feet above the sea. Situated on the left bank of the river Kávéri in a bent formed by a sudden turn of the river, opposite the Mysore frontier, with which it is connected by a fine stone bridge, and the country, though open, being dotted by rounded grass or wood-clad hillocks on which the European houses are built, Fraserpet offers a most varied and pleasing landscape, especially from the travellers' bangalow, which occupies a rocky eminence, the site

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632 of the former fort. It was a happy thought to select this [485] spot for a travellers' bangalow, where after a weary journey over the monotonous Mysore-roads the traveller is placed in the midst of a charming scenery, a worthy introduction into Coorg!

[132] From the position of Fraserpet its climate is hotter than that of Mercara, but during the monsoon it is extremely pleasant, as very little rain falls there and the heat of the sun is moderated by constant clouds and light fogs. The nights are cool and pleasant, nor is the sun ever very oppressive at any season, except for an hour or two at midday; after the monsoon, however, and especially after considerable inundations by the Kávéri, the place becomes feverish and is not inhabited by Europeans.

The town was named "Fraserpet" in honor of General [162] Fraser, the first Commissioner of Coorg. It contains now [361] 326 houses, mostly tiled, and a population of 1,213 souls, of whom 360 are Christians, 388 Mussulmans and 465 Hindus. [368] The town can boast of a Roman Catholic Church, a newly built shrine, dedicated to Ganapati, with a very useful public well in front of it, an Anglo-Vernacular School, a native rest-house with a tank and a Government wood-yard, besides the [795] European bangalows. The Roman Catholics are mostly native or East Indian pensioned soldiers and their families, a detachment of Sappers and Miners having been stationed there when employed in making the great road to Mercara and the bridge over the Kávéri.

[131] *Sómawárpet* in Yedavanád is 26¼ miles to the north of [362] Mercara and of the same elevation. It lies on the highroad [162] to Manjerabad, but there is nothing remarkable connected [241] with the Petta. Of its 197 houses 19 are tiled and 178 [437] thatched. Of the 953 inhabitants 862 are Hindus and 91 Mussulmans. There are but few cultivators, most of them live on trade in various articles. Though fully alive to their

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635 are densely wooded, other hills are bare and precipitous.
[133] The narrow valleys, in which rice-cultivation is carried on,
[243] are terraced to a considerable extent to enlarge their area. Only some well watered fields yield a scanty second crop. Transplanting is not much practised, the seed is sown broad-
[134] cast in most instances. The cultivated lands of Yćlusávirashíme possess none of the characteristic fertility of Yedenálknád- or Kiggatnád-taluq. The soil of the higher grounds consists of a thin stratum of gravelly earth, barren and arrid, producing only a few dwarfish shrubs especially the Dwarf-date-palm, (Phoenix farinifera), and a tall thin grass, the decay of which
[249] yields little humus, to enrich the paddy fields. The soil for
[273] the cultivation of dry grain consists generally of a light friable earth and the kind of produce especially tobacco is similar to that in the Kanavé districts of Nanjarájpatna-taluq, but not so good. Toddy is extensively drawn and forms the habitual beverage of the people.

632 The seat of the Taluq-Subadár and of the Subadár of Bilháda
443 Hobli is *Saniwárśante* (Saturday-market), a market-place of
[361] little importance, but prettily situated on the top of a broad
[131] hill, which towards the south presents a beautiful encamping
[162] ground. It lies on the highroad to Manjarabad, 12 miles
[362] from Sómawárpet and 38½ from Mercara. Among its 483 in-
[236] habitants who live in 101 houses, of which 4 only are tiled, there are 46 families of weavers, who in the most primitive style ply their craft in the street, manufacturing coarse cotton fabrics.

632 *Kodlipet*, near the northern frontier of Coorg, is a small
[131] town on the Manjarabad highroad and 44½ miles from Mer-
[361] cara. It lies in an elevated, open and healthy locality with
[362] a tank at its entrance. Its 141 houses, of which 87 are tiled,
[363] are arranged in broad streets and give the place a tidy, well-
[162] to-do appearance. It contains 730 inhabitants, mostly Lingaites who are busily engaged in trade. There are 31 cloth-